important facts burns are treated with the recitation of the "Our Father" (LORD'S PRAYER) when the phrase "as it is on earth" is reached, they point with their finger toward the ground as if to show the disease in which direction to leave. Many superstitious actions have to be performed on certain religious holidays; for instance, the unmarried girls take after the midnight mass on Christmas Eve a mouthful of holy water home from the church and wash their faces with it before going to bed. It is believed that the persons who appear in their dreams to wipe the water from their faces will be their future husbands.

771 [755] 789 796 531

Most of the countless superstitions of the Magyar peasants have their international equivalents, especially those which can be traced back to Biblical sources (the ill fate connected with Friday or the number 13) and also others of the following varieties:

171 789

Those connected with iron and its production, such as horseshoes bringing luck, and magic actions with iron tools which avert mishaps and natural disasters and which can be used against the evil influences of others (rontás 'bewitching') and for healing of animals.

Parts of the human body or anything connected with it represented, to the primitive mind, the entire human being. Hence the great mass

826 789

771
756
[601]

The evidence supported by linguistics and modern folklore is even more conclusive. Many ancient personal and clan names (e.g. Gyula) have a totemistic derivation and similar evidences appear in the legends concerning the origins of the Magyars and their kings (cf. Subparagraph 1b)[1] One of the most important motifs in Magyar folktales, "the tree reaching into the skies," also has its shamanistic equivalent. The táltos and paraboncíás, Magyar folkloristic varieties of the shaman, fight in the air as do some antagonists in the shamanistic conception of the universe. Ancient nursery rhymes mention dealing with drums. Other shamanistic motifs survive in popular customs and superstitions.

771
[171]

In the primitive religion of the Uralic peoples, there was an intimate contact between the faithful and the spirits they worshipped. The relation between the Magyar peasant and God -- or between the peasant and the saints as intermediaries -- is a personal one although it would never attain the familiarity which exists between the Ob-Ugric peoples and their deities. These people feel a definite reciprocity between themselves and their idols: they pay the sacrifice and the idol who refuses the demanded assistance suffers their wrath. The Magyar peasant no longer pays sacrifices, unless in the form of candles lit or masses offered on the altar of the saint, but he is convinced that certain prayers and actions will result in the

[1][see cat. 116, p. 7-- Analyst]